4c Dawood G-8 (1888-92) 1900 AVI Reprint
Dar-i AVJ
Chitral

rather embarrassed us by asking, after a pause in the conversation, during which he had been fixedly staring at Robertson, whether the latter was a really good doctor. You had to be prepared to receive any question or statement with an impassive face, a feat at first a little difficult, for Chitrali views of life were quaint. 159

Nizam mentioned casually that he had sold forty of his people into slavery this year, and explained that he had selected them from houses in which there were several men, so that it would make no difference in cultivating the land, an arrangement which he seemed to think showed a good deal of consideration. Afzul, when discussing the slavery question later with me, pointed out that in India we could afford to keep up jails, but that in a poor country like Chitral this was impossible, and that selling into slavery answered to our penal servitude; it was the only way of punishing a man who was too much of a scoundrel to be allowed at large. If selling into slavery had been ruled by these conditions, there might not have been so much to say against it in a country in the condition of Chitral, but this was not the case. The Mehtar and his sons looked upon selling men into slavery as a natural source of revenue, and they took every opportunity they could of making money in this way. The market value of an able-bodied man was about a hundred rupees, a good-looking young woman ran up to two hundred or two hundred and fifty, a boy or a girl was usually worth a horse, and could be got for from forty to eighty-five rupees, an old man was worth a good sporting dog or a 517 652 517 652

Ac Durand G-8 (1888-92) 1890 AV1 Rashmir
Durd AV3
Chitral

547 donkey, but I never heard the value of an old
552 woman quoted. I lived in perpetual terror of being presented with a slave, and was prevented by this and other obvious considerations—one being that I did not want spies in my household—from attempting to start Chitrali servants, which was a loss when later I wanted to learn something of the language.

551 Throughout Chitral on this occasion I was not
441 allowed to pay for any supplies. As my camp was very small this was no great tax, and I tried to make up for it by giving presents. I found that the ruler and his guests were always supplied with food and firewood, and that this levy really took the place of part of the land tax, and that in some places it was the sole one or land. In theory, it is a perfectly natural and harmless tax in a wild country like Chitral, but in practice it is bad, as the strong man in a village does not produce his own milk or sheep when the king's camp comes along and has to be fed, but takes those of his poorer neighbours, and presents them, with protestations of
441 joy and loyalty. When I visited Chitral again, or officers under my orders did so in after years, it was always the rule that all supplies and carriage should be paid for by a British officer in person. In the case of coolies this ensured the right man getting the money, but with supplies one was never certain of paying the rightful owner, and, in my case, the strong man around took his share. That we could not help, you cannot alter the immemorial East; all that we could do was to make it evident to the people that we wanted to pay honestly for whatever we took, and that we were not on the